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Nothing to Do.

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest flowers
Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin!
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to rise
From the altar of incense to the skies;
There're foes to meet, within and without,
There is error to conquer strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hopes of the Church's need;
Strength to be born to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

—SELECTED.

The Primitive Church and Its Customs.

LEGENDS OF CHRIST.

Chap. 40.—After these things, Joseph departed thence with Mary and Jesus to go into Capernaum by the sea-shore on account of the malice of his adversaries. And when Jesus was living in Capernaum, there was in the city a man named Joseph, exceedingly rich. But he had wasted away under his infirmities, and died, and was lying dead in his couch. And when Jesus heard them in the city mourning, and weeping, and lamenting over the dead man, He said to Joseph: Why dost not thou afford the benefit of thy favor to this man, seeing that he is called by thy name? And Joseph answered him: How have I any power or ability to afford him a benefit? And Jesus said to him: Take the handkerchief which is upon thy head, and go and put it on the face of the dead man, and say to him; rise from thy couch. And when Joseph heard this, he went away at the command of Jesus, and ran, and entered the house of the dead man, and put the handkerchief which he was wearing upon his head, upon the face of him who was lying in the couch, and said; Jesus heal thee. And forthwith the dead rose from his bed, and asked who Jesus was. [We wonder whether this was the rich Joseph, who begged the Savior's body after he was crucified. Ed.]

Chap. 41.—And they went away from Capernaum into the city which is called Bethlehem; and Joseph lived with Mary in his own house, and Jesus with them. And on a certain day Joseph called to him his first-born son James, and sent him into the vegetable garden for the purpose of making broth. And Jesus followed his brother James into the garden; but Joseph and Mary did not know this. And while James was collecting the vegetables, a viper suddenly came out of a hole and struck his hand, and he began to cry out from excessive pain. And, becoming exhausted, he said with a bitter cry: Alas! Alas! an accursed viper has struck my hand. And Jesus who was standing opposite to him, at the bitter cry ran up to James, and took hold of his hand; and all that he did was to blow on the

hand of James and cool it; and immediately James was healed, and the serpent died.

This completes the extracts that we shall make from the Apocryphal Gospels, for this series of articles.

The question will be asked by more than one, whether there is any truth in those stories or not. To any such queries, we can only reply, that they are not generally accepted as true. There are many others in the Apocryphal Gospels relating to the holy family, which are not in the least plausible. Those published, were, no doubt, written from tradition handed down from the first, and which was founded upon miracles that Christ did perform, although there is no record of such acts in the New Testament. It is evident that Christ performed many miracles that were never recorded, as the beloved disciple says, that if all things were written about Jesus the world would hardly contain the book.

In the next article, I shall return to the subject within the strict limits suggested by the title.

(To be Continued.)

But One Journey.

When I was a young man, there lived in our neighborhood a young farmer who was usually reported to be a very liberal man and uncommonly upright in his dealings. When he had any of the proceeds of his farm to dispose of, he made it an invariable rule to give good measure, or, rather more than would be required of him. One of his friends observing him frequently doing so, questioned him as to why he did it. He told him he gave too much, and said it was to his disadvantage. Now, mark the answer of this excellent man. "God has permitted me but one journey through the world, and when I am gone I can not return to rectify mistakes." The old farmer's mistakes were of the sort he did not want to rectify. —HORATIO SHYMOUR.

The Consummation.

Although earth itself shall fall it is only to rise and reappear, a new-created member in the great family of worlds, when death, the great and only antagonist of life in the natural history of man, shall be destroyed and banished from the universe of God.

The end we contemplate will indeed present a fearful scene. Flame-invested heavens, a reeling sphere, dissolving elements! A world consuming flagration must indeed present fearful sights and sounds for human sense and consciousness! But it is over; and now look at the mass and contents of that pile—the ruins of our once godlike heavens and earth, of a magnificently costly but burnt-up world. And yet from this wreck, these ruins, there shall emerge, as God has promised, new heavens and a new earth, the refulgent abodes of truth and righteousness, complete in all possible glory and loveliness. —HENRY B. BASCOM.

The Religious World.

In Glasgow, Scotland, 1,700 young people have been converted in connection with the labors of Rev. E. P. Hammond.

The Channel Islands are the most completely Methodist population in the world. Out of less than 90,000 inhabitants, the Methodist chapels supply sittings for 18,000.

During the past year 300 conversions were reported among the Cherokee Indians, who now have over 2,000 Baptists among them. In the whole Indian Ty. there are about 6,000 Baptists.

A member of a church in the interior of Japan, when asked about their minister, replied, "We have no minister, all the seventy members of our church are ministers, both men and women."

The United Brethren in Christ of Pennsylvania, have purchased a tract of land on the ocean front at Cape May Point, N. J., for a camp-meeting site, and will begin at once the erection of suitable buildings.

A clergyman in St. Louis says that the aggregate church attendance in that city is 10,000, while on a recent Sunday 40,000 people witnessed a cowboy exhibition, 20,000 people attended base ball games, 20,000 spent the day in beer gardens, and 5,000 heard "Bob" Ingersoll.

The American Bible Society arranged to give each person visiting the New Orleans Exposition, on Louisiana Day, a souvenir containing a verse of Scripture in 242 different languages, in which the Bible and Testament are printed. Thousands of the souvenirs were thus distributed.

A society was formed in Japan a year ago called "Nippon Seisho Notomo," — Japanese Friends of the Bible,—which now numbers eighteen hundred members. Its object is to promote the study of the Bible, and each member is required to promise to read a portion of Scripture daily. A special list of readings is prepared.

An immense Buddhist temple, burned twenty years ago, is being rebuilt in Kioto. It is of the most expensive wood, and will cost more than three million dollars, raised entirely by voluntary contributions. More than a ton of large ropes, made of their own hair contributed by the women of Japan, will be used to haul the timbers for the temple to their places. This temple is to be a Mecca for the faithful all over the empire.

The annual meeting of the Western Tract Society was held in the First Presbyterian church, Cincinnati, May 11, D. J. Fallis, Esq. in the chair. The treasurers report showed receipts during the year, including previous balance, \$24,155.62, and expenditures, \$23,505.52. From the Secretary's report we learn that during the year \$25,102.70 worth of literature was circulated, including \$3,252.77 worth donated to the mission schools, tract distributors, etc.

A new division of the Salvation Army, just organized in London, goes under the title of the "Cellar, Garret, and Gutter Brigade."

It is estimated that there were 40,000 additions to Methodist and 25,000 to Presbyterian churches, in the Western States in the first three months of this year.

Few people can form any just idea of the immense capacity of the cathedrals of Europe, even by the aid of figures. St. Peter's Church at Rome holds 58,000 people; the Cathedral at Milan, 40,000, and St. Paul's at Rome, 38,000. The Coliseum at Rome is said to have had a capacity of 87,000.

When a statute was made in Queen Elizabeth's reign, that all should come to church, the papists sent to Rome to know the Pope's pleasure. He returned them this answer, it is said. "Bid the Catholics in England give me their heart, and let the Queen take the rest." His subject thou art whom thou crownest in thy heart, and not whom thou flatterest with thy lips.

Seeing and Hearing.

Well that is what our eyes and ears are given us for, and the writer has the following to offer as a result of some observations made within the past ten days, beginning with the third Lord's day of the month, May 17.

On this day being with the Brethren at Bear Creek, I preached in the morning upon the theme, "Christian Progression," as founded upon the words of the Lord by St. Paul, Phil. 3: 13: 14. In the afternoon filled an appointment in School-house No. 12. Two have recently been added by baptism to the Brethren at Bear Creek.

On the 19th, the German Baptists held their feast at the Old Bear Creek meeting house, near the Brethren's new, commodious house of worship. The most striking things heard and seen here were in the preaching and in the near approach to the single mode of feet washing. L. Teeter, of Hagerstown, Indiana, when speaking upon the theme—the Gospel the power of God, etc., in almost the same breath commended and denounced the good government of our country, saying it was good and very liberal, most too liberal allowing us to worship God according to the dictates of our own consciences; that it gave us too much liberty, and therefore, he thought it was wrong in that. What he wanted in order to make this government just right for himself in that particular, is left for us to conjecture. Was it his desire that the G. B. sect (for such Eld. Isaac Price said it made itself recently) with its mandatory creed, as formulated at its late annual conferences, and published to the world in the book of minutes, should become the established book of state for this government, and every Christian made to bow to the dictates of that policy shifting sect? If

the Pope of Rome, or some Cardinal or Arch-bishop of the Romish Church had passed that criticism upon the government of our country, we would not have wondered so much. Perhaps the speaker at this time felt his antagonism against the Old Order brethren who took the liberty to withdraw; or the Progressive brethren who are leading off in the reformatory movement.

As to the observance of feet washing; they rose (not) from supper, for there was none on the tables, and washed in the double mode with this modification: washing only two, and those must before redressing the feet wash and wipe the feet of two, and so on all around.

On the 21st I desired to be with the brethren at Mount Pleasant, Maryland, but I started to my two charges north of here on pastoral visits. The same evening I happened to see, for the first time, the German Baptist congregation of Pleasant Hill practice feet washing, in the single mode, at the Sugar Grove meeting house. This was for them getting near the example of our blessed Lord. G. B. Eld. Landon West, being a reformer within the G. B. camp, was there to give the directions how to officiate. It was remarked by spectators that they never got through with the services with so little confusion among themselves, and in so short a time. One of our sisters complimented a G. B. sister for learning of us how to come nearer the Gospel mode of practicing the command. The compliment was, however, not very well received. It seems to hurt some to think that we in the Brethren Church are in advance in this grand reformation and return to the primitive practice. It was in this church that the expulsion of Eld. John Cadwallader, now deceased, and a number of other brethren, took place a number of years ago, for contending for the Gospel, and it only, in this and many other things. That act gave rise to the Congregational Brethren church in Pleasant Hill which united with the Brethren Church in the Dayton Convention. This congregation is now one of my charges.

The G. B's. should now come to the Brethren and make acknowledgement for the gross wrong committed against them.

They also had the supper on the table and could, in imitation of the Master, rise from the supper. There is yet one thing we should like to see them do as we do. The reason assigned by Eld. West for breaking the loaf to, and passing the cup to and from the sisters, we think most futile. He said, "Women had no part in breaking the body of our crucified Lord." Well neither did men break the body of Christ. See John 19: 32. O, when will this idea of woman's inferiority and vassalage explode in the Dunkard Church.

[To be Continued.]

E. S. MILLER.

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